UHURU

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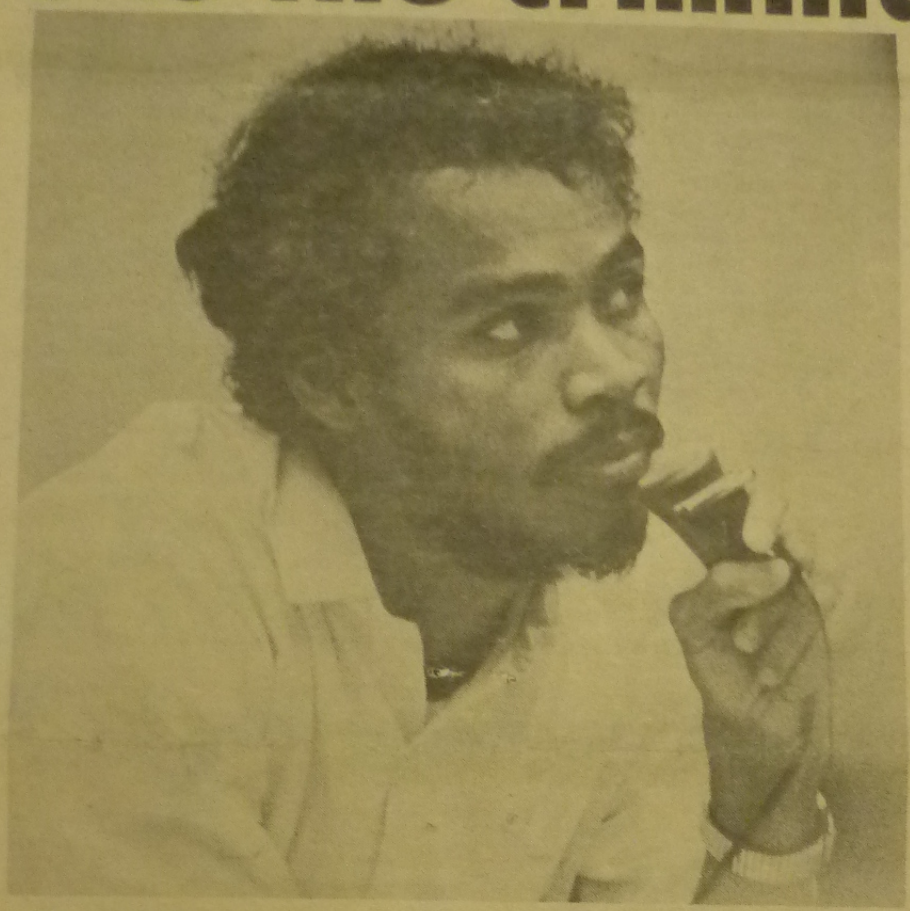
Who is the criminal?

It was only after his 35 day preliminary trial was over and having spent six weeks in jail that Brother Omowale (Kennedy Fredericks) was released on ten thousand dollars bail. Thus, out of the ninety seven people arrested on Feb. 11th 1969, Omowale spent the longest time in confinement. The attempt to divide and conquer had begun.

Omowale's preliminary trial was the longest in the history of the Montreal Municipal Court and the white media wasted no time in creating a criminal out of a honest, innocent and quiet Black man who was in quest of Justice for Black people. During this period the media also succeeded in further poisoning the already racist minds of Canadians from coast to coast. This vicious assault was not only aimed at white folks but also at Black people.

It is interesting to note that none of the eloquent journalists saw it fit to at least question the manner in which Sir George handled the entire affair. Instead Sir George's name was cleansed of all blame and racism went on as usual. Now, Omowale has been branded the biggest criminal in Canadian history.



When he was forced to leave Canada because of a severe case of asthma and bronchitis there was no question of escaping the law. As a matter of fact it was on the advice of a medical expert that he decided to leave Canada in order to recuperate in his homeland. A sworn medical statement to this effect was sent to the court. Any sensible person knows that illness of this sort does not subside in a few weeks, especially in Omowale's case, having been subjected to threats on his life, pressure on his job, fire set to his apartment plus the illness of his parents.

When it was evident that his illness had not subsided, another medical certificate was sent to the court but still they were calling for Omowale to be present at court by Friday 20th Feb. or bail would be confiscated. It was quite simple for the appropriate government official in Grenada to take the necessary steps to ascertain whether Omowale was sick or not and communicate this to the Minister of Justice. This was not done. Instead a sick man is back here behind bars again. We have to ask ourselves why all this anxiety to have Omowale back here when there are over 90 living persons here who have been accused of the same crimes? My own contention is that there is a lot of propaganda to be made from his case because of the type of evidence they have against him.

On the insistence of the authorities in Grenada, Omowale left his homeland and arrived here on the time specified by the court. But this was of no avail, he was rearrested and his bail set at fifteen thousand dollars in property. A few days have gone and no one has come forward with this type of bail. It is quite possible that same person might be willing to put up their property, but in light of the adverse publicity that surrounds him, people are afraid. In the meanwhile Omowale's health continues to deteriorate and from last reports he had to be placed in special quarters and given medical attention. All indications are that Omowale has to spend quite a bit of time in prison before another appeal can be made for a lower bail. As I am told everything depends on the judge, who has indicated that he wants to make sure that the accused will be here for his trial. This of course implies that he has doubt in his mind about Omowales condition and motives for being away from Canada.

And for those who don't know this is our just society, but only just for...

Staff Reporter

Failure to convict on Conspiracy charge

CHICAGO

This trial has consumed almost four and one-half months, twenty thousand pages of transcript and a total of one hundred and ninety-three witnesses - one hundred and thirteen for the defense and eight for the government.

Ass't Prosecutor Richard G. Schultz charged that the defense had not presented relevant evidence to the jury and could not disprove, for instance that the accused, Jerry Rubin had spoken widely about a Festival of Life, vigils, counter-convention workshops and the like, to attract people to Chicago to incite to riot. He is said to have told Norman Mailer, candidate for Mayor of New York that he wanted to bring 100,000 young people to "smash the city". This the prosecution claims with another speech allegedly made in Lincoln park by Rubin, that incited the crowd to violence, is a "substantive act." Schultz contended that other accused had also made inflamatory statements and that another accused alleged-attempt to kidnap a Deputy Police superindents are also cited as substantive acts which are necessary for conspiracy to be proven. It was contended that although the accused had never spoken specifically about blowing up this or that "they had a tacit understanding to work together to create violent conflicts and disruptions" as a prelude to Revolution.

This "kaleidoscopic panorama" of meeting and incidents are supposed to make the jury draw the inference that this constituted a conspiracy. This is the sort of flimsy evidence, made through many witnesses, that was woven by the prosecutors to prove their theory that a conspiracy did exist.

Defense contended that some explanation had to be offered for the police charges into peaceful demonstrators. They had to get their scapegoats, the accused are these scapegoats. The government had to defend the use of nightsticks and gas on the young people who went to Chicago during the convention.

After sentences had been handed down to seven accused and two defense lawyers for contempt of court, the jury withdrew with

(cont'd on page 6)

"Feb. 11th Victims Face Corrupt and Racist Courts" - *Student Front*

Three McGill students, Sarah Humphrey, 21, Sarah Herrink, 19, and Carbara Cahn, 17, were convicted on a charge of "contempt of court" on February 23, 1970, and as a result, were sent to prison for 20 days. The three students belong to an organization called the "Montreal Student Front for Peoples Democratic Rights" which is the youth wing of the "Committee for the Democratic Rights of the People". The three young women were distributing the newspaper "Student Front", (the official organ of their organization) at Loyola College, when, around midday on Feb. 20 they were arrested by police summoned by the Loyola authorities, and conducted to Police Station 14 where they were interrogated by the police and the S. S. (Securité Sociale)

At about 7:45 p.m. of the same day, a group of R.C.M.P. and S.S. raided the group's headquarters at 3669 Jeanne Mance and arrested seven people. Of the seven arrested, five were natives of Quebec and two were from India. Four of the Quebecers were released while the two Indians, Agayapal Obroi and Singh Harrinder Garewal, 19, and one other, David Goldblaum, 18, were also arrested for contempt of court. Judge McKay ordered the 6 of the 10 arrested to jail without bail before their trial. The six accused appeared before Chief Justice George Challies on Monday, Feb. 23, 1970, and the "offending" article was read out in court. The article accused Judge McKay, the judge who is presiding over the trial of the 10 Trinidadians accused in the Sir George Williams case, as being a racist, with the words, "February 11th victims face corrupt and racist courts". The three men who were arrested at the Headquarters of the Student Front were freed in court on the grounds that the prosecution of Messers. Kauffman, Sheppard and Flam, the same prosecution in the Sir George case, could not prove that they were involved in the actual writing or distribution of the paper, but the three girls were condemned because they admitted having read the article before distributing the newspaper.

Thus, of the ten people arrested on the contempt charge, the three girls, who are "foreigners" were incarcerated.

Edmund Michael

EDITORIAL

A black international solidarity day with the Sir George students on trial is scheduled to take place today, Feb. 26th. The staff of UHURU, Montreal's only black community newspaper, takes this opportunity, on behalf of the community in which we operate, to swear total solidarity with the true brothers and sisters involved in this tremendous struggle against racism and all the forms of exploitation meted out to black people by white society throughout the world, and especially Canada in this case.

We stand solidly with the objectives of this day of solidarity against racism in Canada. The objectives are as follows:

(1) To refocus national and international attention to the basic fact that this has always been, and still remains a case of oppression of black people by Canadian racism.

(2) To expose thoroughly the blatant nature of Canadian racism exhibited by the Administration of Sir George Williams University, and the Authorities.

(3) To expose thoroughly the exploitative nature of Canadian Economic Imperialism in the Caribbean. To further point out the fact that members of the Board of Governors at Sir George Williams University, are at one and the same time Directors of Canadian Corperations with heavy investments throughout the Caribbean.

(4) To ask that there be a Federal Investigation into the entire Sir George William University Affair, so that all the relevent facts which constitute the basis of this case may be made available to the Canadian and Caribbean peoples, and to all people dedicated to the administration of justice.

(5) To demand, that, in view of the fact, that the matter involves many Caribbean nationals, that there be Caribbean representation to any such body which the Federal Government might form to execute such an investigation."

Rallies and demonstrations will be held throughout the Carribbean and delegations of black people from Montreal, Toronto, Guelph and Waterloo will converge on Parliament Hill, Ottawa, to present their position, vis-a-vis the Sir George Incident, to Prime Minister Trudeau. The staff of Uhuru urges and exhorts all black people wherever they may be, to participate in this Black Day of Solidarity in whatever way they may deem possible to themselves. Telegrams of protest to Prime Minister Trudeau, Mitchell Sharpes, minister of External Affairs and John Turner, minister of Justice, are advisable.

When we participate, we must be mindful that so far all attempts to gain a Federal Investigation have failed, also that the Carribbean governments have not taken any stand on the issue so far. The Trinidad and Tobago government has limited their support to financial assistance.

As the matter now lies before the court many are convinced that prison terms ranging from 2 to 15 years are imminent, and that any attempts to show solidarity with the accused are suppressed. Recently, some white students who protested against the irregularities of the court, were arrested for contempt of court, three of them (girls) were thrown in prison for twenty days.

Because of the seriousness and deep ramifications of this case, it can be said that one can never over-stressed the significant of this black solidarity day on Feb. 26th. Stand firm and resolute behind our true sons and daughters of Africa.

To the Premiers of the Eastern Caribbean

Sir:

We understand that the functions of the Eastern Caribbean Trade Commission in Montreal are

(1) To represent and protect the interest of Eastern Caribbean nationals living in Canada.

(2) To foster Canada - West Indies Trade and lucrative and non-exploitative investment in the Eastern Caribbean.

In 1965 a study conducted by the West Indian Society of Sir George Williams University revealed that this office which is financed by taxpayers money had failed to carry out any one of the above functions effectively. Based on these findings, the report recommended that a study be carried out to investigate the operation and efficiency of the office. If it was found that the office was unable to function satisfactorily then its presence in Canada be terminated. After Barbados became independent in 1966 the office was temporarily closed. The interested people from the Eastern Caribbean who had done the basic research on the functions of the office felt that their respective governments would take this opportunity to carefully analyse the relevance of another office. It was, therefore, with a certain level of alacrity, that we welcomed the opening of another office under the management of Mr. Lovell Richards. Our enthusiasm was however shortlived since in the first six months of operation it was clear that its effectiveness was less than that of the former office. While we recognise that the office has not been able to define for itself the relevant role in terms of promoting equitable Canada-Caribbean trade or the proper representation of Eastern Caribbean nationals, it is, however, abundantly clear that the Commissioner is not only inefficient but highly insensitive to the day to day problems faced by Eastern Caribbean nationals in Montreal.

In the specific incident with which we are concerned arising out of a confrontation between 97 unarmed students and at least 300 armed police, Mr. Richards has gone beyond the power of his office and provided information which did not represent the clearly stated positions of the students. In some cases the Commission took a position which seemed ridiculous even to other fellow Commissioners.

Prior to the Confrontation

When we realized that the administration of Sir George Williams University, upon advisement of the Board of Governors, was determined to force a confrontation rather than face the possibility of proving before the Canadian people that black students had been victims of individual and institutionalized racism, we approached the Commission requesting that they use their good offices to help bring about a speedy solution to the problem. Mr. Richards advised us at that point of involvement that we should not get further involved in the struggle for our human rights. We later found out that he had met with the administration and had not communicated what transpired to us. On the morning of the confrontation Mr. Richards was very reluctant to act even after being approached several times.

Legal Counsel

While in the custody of the police we advised Mr. Richards that we required government assistance and our choice for legal counsel were Mr. Bernard Mergler and Miss Juanita Westmoreland. Mr. Richards insisted that the governments would only be willing to help if Mr. Bieger, the Commission's lawyer, represents us. It is important to note that Mr. Bieger is retained by a firm - Marigot Investments - which is owned by a former member of the Board of Governors of Sir George Williams University. Furthermore, the firm Bieger & Kooiman does not specialize in criminal law. These facts were repeatedly pointed out to Mr. Richards in view of our serious predicament. Realizing that our release on bail was dependant on the retainment of a lawyer, we conceded to a temporary arrangement until the question of bail had been cleared. Having been freed on bail, our first order of business in conjunction with other West Indian students was to inform our governments through the Commission that we should have some say in the choosing of our legal representatives. After all, we were the ones facing criminal charges carrying a maximum of life imprisonment; and it was only fair that we went to trial with lawyers in whom we had some basic level of confidence.

Consequently, the government of Trinidad and Tobago loaned each student of that country $1,500 and gave him the right to choose his own lawyer. As far as we know our position with regard to Mr. Bieger was never officially communicated to the governments of the Eastern Caribbean. The Governments, through the Eastern Caribbean Commission, forwarded twelve thousand dollars to Mr. Bieger. Upon speaking to Mr. Bieger, his primary objective was to isolate two individuals, Rosie Douglas and Kennedy Fredericks, and to obtain "a deal" based upon their acceptance of a guilty plea. When both individuals refused to accept arbitrary isolation, Mr. Richards dispatched a letter to our governments in an attempt to conceal his contradictory position and personal relationship with Mr. Bieger by stating that R. Douglas wanted a political trial.

We further clarified to the Commissioner that if justice is to be meted out in this trial, a thorough investigation at the Federal level should be requested by the West Indian Governments. We pointed out to him that in a meeting in August 1969, the Minister of Foreign Affairs, Mr. Sharpe, stated that the case before the court will only deal with the events of February 11th., in fact since April 1968 should be considered in order to have a proper understanding of the case, since this will not be dealt with in the court. An investigation is therefore in order. However, the Minister continued, the Canadian Government could not take the initiative unless the Caribbean Governments made the request.

Passports

Even after the students from Trinidad and Tobago had already received their passports, Mr. Richards had been busy advising the respective governments against the return of passports to his nationals. In fact, it was only through the initiative of Mr. Bernard Mergler that representation was made to the courts on our behalf, and even then stern instructions had to come primarily from the Premier of Dominica that our passports were finally returned.

Under these circumstances, we have lost complete confidence in the Eastern Caribbean Commission and particularly in the integrity of its commissioner. Consequently, we suggest that functions of the Commission be thoroughly investigated in the light of the needs of the people of the Eastern Caribbean at home and abroad, and until such time we would like to assume full responsibility in developing direct links of communication with our respective governments.

The Eastern Caribbean consist of the following: St. Vincent, Grenada, Dominica, St. Lucia, Montserrat, Antigua, St. Kitts, Nevis, Anguilla.

EDITOR

The last week feature article on Capitalism and Social life by Sister Valerie provides information that every black person should be aware of. Her comprehensive analysis of the capitalist - imperialist phylosophy, the self interest profit motive that drives the capitalist to maximise profit while minimising social benefits, the ways and means whereby this visvious exploitation monopoly is maintained were excellent.

Needless to say education is one of the most important weapons in the hands of the ruling class. It is no accident that the so called 'educated' blacks are the most ardent in their support and perpetuation of the Capitalist - Imperialist system. The tragedy is that even now in most black countries the education is shaped to the white man's values and culture, and not for the advancement of human understanding or to encourage productive activity in the service of others.

While I agree with Sister Valerie that Cuba, China, Russia, Korea, Vietnam only could and did gain power through armed struggle, I find it a dangerous generalisation to say that organised violence is the ONLY way blacks can achieve liberation, excertain circumstances and in some countries organised violence is unquestionably the only means whereby blacks can achieve liberation, examples of such countries are Angola, Mozambique, Rhodesia, South Africa, Guinea-Bissau etc. But in most of the black states in Caribbean & Africa the problem calls more for politico social education which will establish the dignity of blackness and expose the evils of the capitalist - imperialist system and the part being played by puppet black leaders in the exploitation of the blacks.

Kofi

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PROSECUTION ENDS NO EVIDENCE, NO DEFENSE

On Monday Feb. 9th, one of the juveniles arrested with the ten accused now on trial, was subpoenaed by the prosecution to testify as to the day to day occurences in the computer center between January 29th and February 11th, 1969.

In her testimony the witness reiterated that she could not recall many incidents on which she was being questioned. The prosecution, in their examination pointed out many inconsistencies in the witness' testimony.

At the preliminary hearing of Kennedy Frederick's the juvenile made statements on why the computer centre was chosen as the site for the sit-in, what she did and where she went on the night of Feb. 10th and how many committees were in operation during the sit-in. Now, one year later her memory failed her in these areas. The prosecution at this point could not cope with the inconsistencies, even though many other witnesses showed gross contradictions in their testimonies. It was time to declare her adverse.

JUDGE DECLARES JUVENILE HOSTILE

The Defense attorney, Mr. B. Mergler, and the juvenile's father, a lawyer who jumped up from the audience to aid his daughter, reminded the judge that other witnesses had made statements in the preliminaries which they could not remember. It was also pointed out to the judge that Adverse means Hostile and not Unfavourable and that the witness might have been unfavourable but not hostile. Nevertheless, Judge McKay declared that the witness had given testimony adverse to the crown.

Eventually, after strict cross examination by the prosecution, the juvenile recalled the existence of some committees in the computer centre during the sit-in. A Food Committee, a Security Committee, a Public Relations Committee and a Committee to discuss books, operated in a very haphazard manner between Jan. 29th and Feb. 11th. She had worked on the Food Committee from time to time and knew that Warshaw supermarket had make food donations.

The witness told crown prosecutor Kaufman that the students had anticipated the arrival of the police and remarks were made to the effect that they should retreat behind computers in this event. Only the police could damage computers if such actions were taken.

With more prodding from the prosecution she recalled an incident between the police and male students at the entrance of the computer centre on the night of February 10th. The police had instigated the conflict.

Of the ten accused the witness under intense questioning by the prosecution, identified seven. They were Jose Amoroso, Valerie and Teddy Belgrave, Glenda Edwards, Edmund Michaels, Robert Ranjitsingh and Kelvin Robinson. Later, she told the defense that it was difficult to say whether she had actually seen these seven in the computer centre or elsewhere.

SIR GEORGE SECURITY ISSUE PASSES

Not only was the sit-in aided by S.G.W.U. security guards, but Dean Magnus Flynn and other members of the faculty and administration expressed their approval of the way the computer centre was being kept.

The Sir George Williams security guards handed out passes which enabled students to come in and out of the building at any hour of the day or night for the entire period of the sit-in. In addition to Dean Flynn, some faculty members were seen in the computer centre namely, Pat Pajonas, Professor Chester Davis, and Professor Clarence Bayne.

The Juvenile stated emphatically that she had on her own accord, spontaneously joined the sit-in. She did so because she felt that the administration had been unfair in their dealings with the issues involving the Black students complaints. On no occasion did she agree with the accused or anyone else to sit-in or damage property of the computer centre or faculty lounge. She had neither seen nor heard any of the accused plotting to carry out any criminal acts against the property of S.G.W.U. As a matter of fact she only heard of the fire after she had been arrested and sitting in the "paddy wagon."

Another police constable, Trottier, recalled his experiences on the morning of Feb. 11th, 1969 on the 9th floor of Sir George Williams University. As has been customary throughout this trial he contradicted the other policemen who had been on the scene at the same time.

Before leaving the computer centre he said he collected a total of ten axes and later between 5.15 and 5.45 a.m. he was ordered to re-enter the computer centre and arrest the students. At this time he stated, that the students staged an attack by throwing bottles at them. He identified Edmund Michaels, Hugo Ford and Kelvin Robinson as three of the bottle throwers. However one year ago (three weeks after the incident) this same police constable had identified only Kelvin Robinson and stated that he was not doing anything when he saw him. In addition he recalled seeing, Valerie Belgrave and Kenny Williams inside the computer centre before the barricade was erected. A few hours after constable Trottier made his identifications, the accused changed seats and again the witness was asked to identify those of the accused he claimed seeing on the morning of Feb. 11th, 1969., this time he could not recognized Kenneth Williams whom he had identified before.

HANDWRITING EXPERT TESTIFIES

Prior to the testimonies of the 76 year old handwriting expert, a professor from Sir George identified a brief case bearing the initials K.J.F. as one he had found in a class room on the 9th floor of the university on the night of Feb. 11th after the students had been arrested. He also remembered reading certain documents contained in it.

"My name is Kennedy Fredericks, known to Black People as Omowalé. I am a fourth year science Biology student. In 1966, I came to S.G.W.U. from St. John's Brooklyn, a White University. I was alienated there, but I must admit I received justice from the Whites - this is left to be desired from the white administration of S. G.W.U." "Blacks inside whites outside" and "if police come destroy machines" were some of the statements written on one of the documents he was inspecting. He identified the hand writing as being Kennedy Fredericks. One sheet in addition to Kennedy's was someone elses. Whose? He did not know.

T.V. TIME IN THE COURT

The prosecution in the absence of the Jury, showed the Judge a video tape of a meeting at Sir George Williams on Feb. 4th. 1969.

The defense objected to showing the film to the jury on the grounds that the film did not give evidence of conspiracy. Judge McKay thought it necessary to allow the 11 jurors to view certain segments of the film.

The highlight of the film was Kelvin Robinson's twenty-two minutes answer to a question directed to Professor Munoz. (Professor Munoz asked a Black student to answer the question because he was unable to do so.) Kelvin pointed out the injustices carried out by the administration against the students. He denounced the white students for their apathetic attitude towards the issues and charged that they like the administration were racist, because they were prepared to sit back and watch them administer injustice to Black students without taking a stand. Other speakers featured were Leo Barker and Robert Hubsher two of the alleged co-conspirators.

The T.V. show was the last of the prosecution's evidence. Judge McKay gave the defense a day off to formulate their defense.

On the morning of Feb 19th the defense attorneys made several motions to the Judge. All motions however were quickly dismissed by the Judge in his words. "I will not entertain any motions on any charges for any of the accused."

The defense first asked for a "directive verdict" whereby the judge would instruct the jury to move in the direction of a verdict of acquittal.

Secondly, the defense presented the most logical motion of all one of "non-suit". There has been no concrete evidence given of conspiracy, therefore there is nothing to defend and the jury would be able to give a verdict in accordance with this fact.

During the trial of these ten Black Trinidad and Tobago students, certain irregularities took place, keeping this in mind the defense attorneys called for a mistrial. Once again the judge disagreed stating that if an appeal is necessary, then these matters would be looked into. This was the defense's third motion and it too was immediately dismissed.

Throughout the trials there were some students against whom no evidence was given. In view of this fact the defense, in their fourth motion to the judge, pleaded that each case be considered individually. Again judge McKay replied "Motion dismissed - proceed".

NO DEFENSE MADE

No evidence - no defense! The ten (10) people on trial are being charged with 5 counts of conspiracy. In the eyes of the defense attorneys. Bernard Mergler, Robert Lemieux and Juanita Westmoreland, no evidence has been presented to this effect. As a result, it was not necessary to put up a defense.

Starting Tuesday March 3rd, 1970, the crown, the defense and Justice McKay will make their summations to the jury.

TRINIDAD HIGH COMMISSIONER IN COURT

The Government of Trinidad and Tobago has more interest in the welfare of their nationals in distress than any of the other Caribbean Governments. Nevertheless they have not yet come out and taken a stand on the issues involved. What are they waiting for? the jail sentences!

The High Commission of Trinidad and Tobago made an appearance in court two weeks ago. Not too many irregularities vis à vis the accused took place on that day. It is hopeful that the commissioner will see fit to sit in on the rest of the proceedings for only in this way will he be able to give true accounts of the trial to his government and the people of Trinidad and Tobago.

HOLLYWOOD ATTACKS BLACK MOVEMENT

The rise of black consciousness has brought forth many vicious attacks, both physical and psychological, from white racists. One of the latest pyschological attacks is the recent film "Putney Swope". These films, as brainwashing media, are effective and dangerous precisely because of the feelings people have towards them that they are nothing but harmless entertainment and unconsciously their ideas and opinions are influenced by these very films. Black people are aware of the physical attacks but many inadvertently succumb to the psychological attacks. In general, Hollywood films have always projected white supremacist values and "Putney Swope" is no different yet it is unique in the sense that black people, more so the black movement, is used to portray these white values. The main message of "Putney Swope" therefore is this "If the Black man succeeds in his revolution; he will do exactly the same thing as the white man, in other words the same materialistic, capitalistic and competitive values will be maintained, thus all the black man desires now is a piece of the pie". It is important therefore first of all, for us to understand quite clearly that revolution is based on values and morals, no one fights a revolution just simply because of jealously or envy for what the oppressors have, but for the defense of the dignity and pride of a people. The values and morals of our white appressors are invalid and inhumane thus our revolution must be geared to the destruction of these white ethics, and here is where our cultural rejuvenation will play a significant role. "Putney Swope" projects just the opposite - the black people in the movie are immoral to the highest degree - the usual sterotypes of black men as lustful, empty, highly-emotional creatures are there in this movie only in this case they exhibit all the external cultural trappings and constantly spout high-revolutionary rhetoric with no semblance of any conviction.

Whether or not this movie correctly portrays where the black revolution is presently at and where it is headed is something to be taken into serious consideration. One thing which one realises while looking at the movie is that it fails to consider the serious vanguard movements of the black struggle. It deals solely with the black adventurers and opportunists never with black revolutionaries - in the true sense of the word. In every revolution there exist at one stage adventurers and opportunists but as the struggle grows these people disappear from the scene for many reasons. The adventurers become drop-outs for they are never able to cope with the essential extensive re-education and self-examination programes, for there is no romance in such programmes, only hard, humdrum and tiresome work and since they are not workers they cop-out. The opportunists may cope with the programmes but eventually they show their hands and are executed. On these grounds one can safely say that "Putney Swope "is a misleading description of the black movement and clearly a serious attempt to discredit it.

The frightening aspect of it however, is the amount of people around us today that the characters in the movie remind us of. We see characters in the movie who speak revolution, like the "Arab", but does not understand what it is all about, and who eventually

(cont'd on page 8)

CAPITALISM AND THE FAMILY

Last week we went into Capitalist ideology or "idealism" which is an unscientific and oppressive philosophy based on ideas, ideals, superstitions and traditions. A philosophy which denies the basic phenomena of change in all things and is designed to preserve the system and keep the ruling class in power. In connecting this ideology with the institution of the family, we see that not only does the members of the family subscribe to, inherit, and are the instruments of perpetuating this ideology, but in a more general sense the ideology is used to maintain such institutions as the family by giving it validity and approval.

The family is the basic social and economic unit in this society, so it is necessary for us as black people to understand its origin and purpose and why it is upheld and defended by Capitalist society.

GROUP MARRIAGE and PAIRING MARRIAGE

Dispite what we learn about "what God has joined together", about the sanctity of marriage, and similar things which give the impression of marriage as a special and eternal sacrament handed down by the Almighty, marriage and the family in European society was not always the way we know it today. i.e. it has changed many times in history. It is impossible to go into the original forms in detail now; however the point to be stressed is that in all key phase of the history of European society, the marriage form has been closely connected and dependent on the economic form of the society. Originally, the economic form of early society was one of a pure subsistence nature where crops etc. were produced for immediate consumption and survival depended on a communalistic society. Arising from this economic base was a form of marriage called "group marriage" in which groups of men and groups of women belonged to one another with free polygamy and free polyandry. N.B. freedom of choice and change belonged both to men and women. Later as society volved, rules were laid down regarding inbreeding etc. and slowly the marriage form evolved into the "pairing marriage" where one man and one woman stayed together in a union easily dissoluble by either party. In all forms of group marriage it was difficult or impossible to distinguish the father of the children, while the mother was easily known, so that descent was traceable only on the maternal side giving rise to the phenomena of "mother right" which entailed the passing on of inheritance etc. It was only with the decline of group marriage and the ascendency of pairing marriage, that for the first time came the recognition of the natural father of children. In both forms of marriage, the family lived in a communistic household in which women held absolute supremacy as participants in an important aspect of the productive life of the society and as such were held in high esteem, while children shared the benefits of a community family.

As European society grew and changed, its economic form moved from one of a mere subsistance nature to one in which surplus production and accumulation off possessions developed due chiefly to the introduction of prisoners of war as slaves to work the fields. This newly accumulated wealth (crops, cattle etc) initially belonged to a community family group but later passed to private ownership.

The point to be stressed is that men at this stage held no supremacy over women. Women were complete masters of the household and owners of all household implements. Men were the procurers of food outside the house and owners of all implements which were necessary for this task. As the sources of wealth increased however (Cattle, slaves etc) this wealth fell into the category of "food providing" and became classed as the possessions of men. "Mother right" was however still upheld so that the men's found wealth could not be bequeathed to their now recognized (since pairing marriage) natural children. But this new wealth gave the men a superior standing in the family which they naturally soon used to overthrow "mother right" and institute monogamous marriage with the specific purpose of ensuring the fedility of the wife. i.e. ensuring that all her children who now inherited his wealth, were really his. Around this period too slaves were often used as wives and thus the superiority of the master over the wife was enhanced. Concurrent with monogamous marriage came prostitution because monogamous marriage was really for women, men still maintaining Polygamy to this day. It must be added that religion and all other arms of the society (run by men with power as always) soon fell into line and made monogamous marriage "sacred and eternal".

Thus marriage as we know it was designed specifically in relation to private property and that were it not for property concerns and selfishness arising out of property concerns, children would be collectively owned belonging to a community of families (imagine how many less neurotics and psychotics we would have were each child to have the love, care and counsel of a community of parents and not the nagging possesiveness and lavished fustration of two people). Were it not for private property, women would be creative and respected human beings participating in production and not pets to be sheided from the world or playthings cast generally in a subservient and inferior "help mate" role. Being attributed with an inferiority which has no basis in scientific experimentation but only in the sanctity of private property going back in a long line of complex tradition built up to enhance a system which grew steadily until it exploded with the bourgeois revolution, into Capitalism.

With Capitalism, private property became even more sacred, changing hands from the Aristocracy of fuedal times, first to the Capitalists and then the monopoly capitalists and Imperialists. The sanctity of private property demanding that inheritance more actually than ever be passed on to natural children. Thus a whole complex of tradition and ceremony inherited from early forms of monogamos marriage contributed to a stable family group which has been in existence until today. The only difference in marriage in Capitalist society being that for the first time the women's consent is sought, the reason being that Capitalism transformed everything into commodities, the by-word being purchase, sale and free contracts. Also another difference is that for the first time "falling inlove" becomes an established prerequisite. Ironically however, it is the ruling class themselves whose marriages are most closely connected with economic concerns and in effect, only lower class peoples really exercise this right of "falling in love".

Dispite the criticism I have made against monogamous marriage, I do not mean to stike any blows against monogamy or sex-love between one man and one woman. Quite on the contrary it is only with monogamy that true sex-love could have developed in European society for sex-love as distinct from lust or promiscuity is by its nature exclusive allowing no substitute for the intimacy and closeness of the two persons involved. My objections are however against marriage based on property relations. Indeed it is only when capitalism with its property relations are destroyed that persons will have the opportunity to marry or love together for purely personal reasons and true sex-love can become a basic tenant of the society.

INFLUENCE ON BLACK FAMILY

In considering the points in this article, it must be remembered that this history of European marriage forms has resulted in the family form imposed on black people who were brought to the new world. With black people however, certain complications arise which exaggerate the family situation. It must be understood that black people brought from Africa, left a particular economic structure, a particular culture and family relation and were forced to learn the culture and family relation of Capitalist society as it had developed to the stage already mentioned. Added to this, the whole system of slavery and colonialism contributed many more negative aspects to all our human relationships. Slavery saw the destruction of the family unit where both male and female slaves become commodities of the slave owners resulting in the enormous psychological pressures which in turn were manifested in the family relationship. Therefore, the development of the family in terms of the case of the Europeans, together with the effects of slavery and Colonialism must serve to explain the historical development of family relationships of black people in the new world.

The last mentioned facts perhaps serve as part of the explanation of why some of the most improvished and oppressed black men display appallingly oppressive attitudes towards black women. It perhaps serves to explain why both black men and women as parents sometimes display attitudes of unreasonable impatience, lack of understanding as well as excessive discipline towards their children. Perhaps too, another aspect of the reason for these oppressive attitudes is that oppressed black men take out their frustations on the persons over whom they have authority, falling prey to the decadent traditions of superiority and inferiority perpetuated by Capitalist society.

The situation where black children are concerned is very complex and must be explored first in the light of the historical development of the family and its relation to property and secondly in the light of the ideological framework of this society. For example the youths writing in "Black Horizon" in the last issue of Uhuru must try to understand the problem of the lack of help from their parents, not merely in the light of unsympathetic and unconcerned parents but in the light that these parents are victims of the same ideology I referred to last week (see capitalism & Life style) week. In the light that these parents are victims of a way of life in which individual family survival makes it necessary to compromise in order to protect themselves and their families. Basically again, they are victims of this society based on private possessions, private life, private survival.

In concluding this section on the family, it must be said that the reason

(Cont'd on page 7)

BLACK HORIZO

LOST: one NIGGER FIND: yourself

I have just read two books written by FRANTZ FANON. But are they in fact two books? No, they are not. The two combine to form one book --- The Black Revolution. These are, as it were, two chapters, in this case two books, extracted from that one unifying book "THE BLACK REVOLUTION".

The main thoughts coming through are: 1) Negroes must rejoice in black identity 2) Only violence can wash away humilation 3) That Africa must be freed and unified in order that the black man all over the world can obtain his freedom. Also, aren't these three basic reasons used by 1) Malcom X in his book Malcom Speaks 2) Stokely Carmichael in his speeches directed to Black People 3) H. Rap Brown in his speeches directed to Black People 4) The Black Panthers in their quest for the Black Man's reappraisal.

Yet, how come Fanon and now Malcom X are being recognized as leaders in a fight for the freedom of the Black Man, while Stokely, Brown and the Panthers are looked upon as militants and people with communist influences. The reason is quite simple. Malcom and Fanon are dead and thus, they cannot enact their writings. Whereas, Stokely, Brown and the Panthers are alive and well; and thus they are able to enact the writings of Fanon. Thus Fanon's writings are looked upon in two different ways.

To the White Man he is great because he dared to write down what he as a Black Man was forseeing in the coming black revolution. He gives you some insight into how the Black Man is going to raise hell until he is no longer the White Man's social and economic prey. He gives you some insight into how a colonized Black Man thinks due to his lack of freedom, dignity and equality. He gives some insight into the Negro and Langguage; the Woman of Colour and the White Man; The Man of Colour and the White Woman;

The so-called Dependency Complex of colonized peoples; the fact of Blackness; the Negro and Psychopathology; the Negro and recognitions; Violence; Spontaneity; the pitfalls of National Consciousness; National Culture.

Yet, the reason why Stokely, Brown and the Panthers are called militants is because they dared to enact these writings of Fanon. They dare to use the violence he talks of. They dare to enact the Cultural things he wrote of. They dare to ripen up the national consciousness of the Black Man. Probably, the most important reason is that they dared to speak of violence directed at the people who are responsible for the white racist institution which have held the black man as his social and economic prey for so many years. Yes, I think these two books by Fanon are great as is Malcom X Speaks; H. Rap Brown; Stokely Carmichael; the Black Panthers; Why? The reason is because they speak the truth and not the propaganda handed down to us by these white racist in institutions. Now, you as the reader might say that I am coming across as a racist, something which neither Fanon nor Malcom came across as. Well I will now ask you something. Is is racism to hate a system which has held you as its social and economic prey for so long (in the case of North America, for over four hundred years)? Is it racism to hold the people involved responsible for these institutions?

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Maurice Tremblay

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Well then, if it is, Fanon and Malcom are both racists even though Fanon says: "Europe, for ourselves and for humanity, comrades we must turn over a new leaf, we must work out new concepts, and try to set afoot a new man", and Malcom X: "I'm for brotherhood for everybody, but I don't believe in forcing brotherhood upon people who don't want it. Let us practice brotherhood amongst ourselves and then if the others want to practice brotherhood with us, we're for practicising it with them also. But I don't think that we should run around trying to love somedody who doesn't love us".

Therefore, in conclusion, Fanon has written his books in the hope that the Black Man along with his oppressed brothers, might stop the reign of these capitalist institutions, which are racist in nature. That is to stop the constant violence being done to us, whether it be murder, the breaking of our bodies, the taking away of all that makes life meaningful for us, by the undermining of our self-esteem From which we derive our dignity as men, the torture, the lack of freedom, the racial, political, and religious descrimination, the stifling of personality,the subjugation of thought and the prevention of its expression. May we ever try to obtain his meaning of independance-- "an indispensable condition for the existance of men and who are truly liberated", in other words who are truly masters of all the material means which make possible the radical transformation of society.

Maurice Tremblay

WILL YOU EVER BE INTERESTED?

Saturday, February 7th, there was a meeting at McGill for students, organized by high school and university students. This meeting which should have started at 1:00 p.m. turned out to be quite a disappointment. However, the twelve of us that did come didn't really, waste the day because in spite of YOU, we did have our meeting.

I was very much annoyed because after telling many students about "our" meeting for unity, and listening to their "yeah, OK I'll be there" not even a quarter of them showed up. Why??? Are you not interested? Do you not care? Or do you not want to get involved? "Unity is our aim and individuals help us come closer to what we're striving for." It keeps on becoming more and more apparent that we just don't give a damn.

Claudette Tremblay

We have devoted this entire column in an effort to bring together as many of you high school and university students as possible. We hope you will bear with our style of writing (or lack of), and appreciate the spirit with which we have written this column. We urge you to come down to UHURU at 4:00 p.m. on Sundays or send in articles, ideas, or suggestions you may have.

Clarence Gittens

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"ON BLACK MUSIC"

Music, as an art form, has traditionally expressed the life styles and cultural values of the society that produced it. Traditional composers of European so-called classical music used highly harmonic, but almost rhythmless compositions in expressing themselves (their soul). Thus, Bach and Beethoven can be said to be 'Soul Men' in relation to the European musical tradition.

African music, on the other hand, is more emotional, less tightly arranged and more rhythmic than that of Europe. African musical scales are different from those of Europe and contain a variety of half and quarter tones, bent notes etc. which are alien to western musical traditions.

An important part of African musical culture is the dance. In Africa, where there is music there is usually dancing. Africans use their bodies (dance) to express emotion. European dances are, like the music, tightly arranged and rigidly organized allowing the dancer little scope for self-expression. Because of society's Puritanical values, European music denied the needs of the body. Thus, traditional European music is full of 'mind' with little or no 'body'. As Brother Eldridge Cleaver pointed out, both 'mind' and 'body' must be present if there is to be a whole man. (The results of the white man's denial of his body can be seen in western civilization's perverted sexual movies and modern fascination with nudity in books, plays etc.)

Another fact of great importance is that in Africa the role of artists was not confined to a chosen few and all Africans took part in some form of musical expression. Black music came into the Americas with enslaved Africans. With the passage of time Black music evolved into varied forms defined by regional differences. Thus Black music in North America, South America and the Caribbean take different forms although having much in common with each other. Today 99.9% of popular western music is based on African musical concepts.

Now to examine some of these musical forms in more detail. Jazz, which is based on the Blues, started off as a very free form of music with plenty of emotional instrumental solos. The Black innovators used western instruments, but one notable difference was the absence of restrictive musical scores. Pretty soon the white man picked up on Jazz and was reaping the profits although his Jazz was inferior to that of the Black musicians. This situation has continued even to this day and, so, with whitey in command, came the 'swing' era of Jazz when the music became sterile and dull and Benny Goodman types ruled the roost... grabbing all the dough and fame.

In the late forties, early fifties came the beboppers, Charlie Parker, Bud Powell and the others who flew the stereotyped 'swing' music out the window and put some freedom back into Jazz. Of course whitey called for harmony at first, but later jumped on the bebop bandwagon. The late fifties and the early sixties saw the birth of a new typeJazz with more freedom than before. The immortal John Coltrane, Omette Coleman, the Ayler Brothers, Cecil Taylor, Archie Shepp, Eric Dolphy, Pharaoh Sanders, Sun-Ra and others of the so-called Avant Garde of Jazz showed contempt for western musical forms and went back to their roots, using eastern musical scales, rhythms etc. For a greater degree of freedom of expression these brothers refused to be hemmed in by European rules of harmonies and chord structures. To western ears this beautiful music seems un-harmonic. The inevitable calls for harmony from the white side of the fence were heard, but the beautiful music goes on.

In the traditional blues and rhythm and blues fields, life goes on. The popularity of the Blues today is mainly due to the interest of white youth who, trying to get some 'body' back into their lives, have picked up on Black music. Many white singers make good attempts at shouting the Blues. They show a good understanding of the technical side, the mechanics of the Blues. However, the concepts of the Blues are traditionally Black and based on the Black Experience in America. Thus, the Blues are alien to the cultural heritage of these white singers and their versions lack the purity of emotion of a Mississippi John Hurt, a lightnin' Hopkins or a B.B.King.

White Rhythm and Blues singers such as Joe Cocker, Tom Jones and Mike Jagger are able to sing in a Black style with Black type voices, but they show that they are still alienated from their bodies when they do their mechanical dances on stage. In the real field of Rhythm and Blues, James Brown is King. This brother's singing, dancing, rhythms and musical arrangements are out of sight and his innovations in Rhythm and Blues (Soul) are copied and imitated by countless other entertainers. His voice ranges through several octaves, from a high screaming falsetto to a deep bass. Brother Leroi Jones says of James in *Black Music*, "The hard, driving shouting of James Brown identifies a place and image in America. A people and an energy harnessed and not harnessed by America. J.B. is straight out, open, and speaking from the most deeply religious people on this continent. James Brown's screams, etc., are more 'radical' than most Jazz musicians sound, etc. Certainly his sound is further out than Ornette's. And that sound has been a part of Black music, even out in them backwoods churches since the year one". Yes, brothers and sisters, with all those complicated harmonies in his voice, James Brown is one of America's Blackest musicians.

The steelband came into existence at the end of W.W.II and has evolved into a highly versatile form of musical expression. Steel band musicians of Trinidad, with no knowledge of written music, have given highly professional renditions of European classical pieces. In order for their musical form to be accepted by the bourgeois classes, these musicians had to play the music most highly regarded by the bourgeoisie - the European classic. Steelband music is better for it, since instruments were improved and musicians became more skilled and disciplined. However, when steelbands-men play the music of their people (calypso), classical movements creep into their arrangements. English judges come to Trinidad to judge at steelband music festivals. There is talk of commissioning a present day English composer to write music for the steelband. There is also talk of removing the (African derived) quarter tones from steelband instruments and tuning these instruments to the western musical scale as this would allow the steelband to play with symphony orchestras etc. These would be bad moves if they are implemented. Steelbands-men and other Black musicians must realize that their music is unique, Black and great. Black people accept it as it is. Why must it be changed for whitey's sake?

A sad fact of Black music today is that the white capitalist has a great deal of control over the recording industry and the broadcasting media. The capitalist is more interested in the commercial values rather than in the aesthetics of Black music. The worst type of music is found on his 'Top Forty'. He encourages black musicians to 'whiterize' their music for white audiences. Thus, good Black groups like the Temptations and the Supremes have deteriorated in order to gain acceptance by the middle-class white public.

Another sad fact is that the recording companies make millions off Black entertainers, Black music and the Black record buying public, but do nothing for the Black community (the source of their wealth). Another James Foreman is needed to step forward and demand reparations from these exploiters.

Michael Williams...

HISTORY COLUMN

Slavery and the Industrial Revolution

In 1640 sugar was introduced as the staple crop in the caribbean colonies of the British and the success of this mono-culture was almost instantaneous. The white indentures servants stopped coming from England, after 1640, to work in the caribbean, for one main reason - the piece of land which was granted to them after their indentureship was over, could no longer be sufficient for them to make ends meet within the new highly competitive society. Sugar, unlike tobacco, its predecessor, could only be profitable if grown on very large plantations with the necessary expensive machinery to manufacture the finished product. To amass such capital was highly beyond ex-servants and other such small planters. Thus labour force had to be found to work the large estates, so they turned to Africa. Slave trading had already been taking place; English and Portuguese people were already transporting Africans as slaves to parts, of Central and South America (then called the Spanish Main), however, after 1640 slave trading was increased tenfold, for then the English gov't and rich planters financed joint-stock national companies to transport slaves. The other Europeans, who also had colonies in the Carribbean and elsewhere also followed the British. The attrocities committed both in Africa and in the Western world by whites during this elaborate traffic involving black human beings are too numerous to mention. Meanwhile slavery was also extended to the North American colonies and their cotton plantations.

As the slave - runned colonies in the West began to be properous, the economic theory of Mercantilism developed so that the colonies which were manned by blacks could provide for the Mother country in such a way so as to make the imperial country self-sufficient. The colonies were to produce raw materials which were to be manufactured by the Mother country into finished products, some of which were re-exported to the colonies at fantastic prices. To ensure this theory of Mercantilism, the Navigation laws were passed between 1650-1660, these laws enforce such regulations which stipulated even in what ships raw materials were supposed to be exported from the colonies, even down to the fact that three-quarters of the crew had to be English and so on. These laws, quite clearly were passed so that Britain (French also had Navigation Laws) could siphon every drop of wealth from the colonies, meanwhile the slaves were at the bottom of the society in the colonies thus they felt the pinch most by these extreme actions to make the Mother country self-sufficient. Even before these Navigation Laws, the British had already passed the Deficiency Laws, some of the most outstanding racist laws ever passed in the history of slavery, by these laws each rich planter in the colonies was supposed to hire one poor white to every twenty slaves he had. These poor whites were to be given jobs as overseers, bookeepers, slave-drivers and so on. From then on the distinction became quite clear throughtout the Western World; white symbolises property, domination and even profession for all attorneys, doctors and so on could only be white, black, on the other hand, symbolises slave and labour. Nothing has really changed since the Deficiency Laws. This is something also which most black people to-day who maintain the philosophy of Marxist - Leninism still have not come to terms with.

From slavery came prosperous colonies, Mercantilism, Navigation Laws, and prosperous Imperial countries. England, France and even colonial America supplied exports and ships while Africa produce people, slaves, the epitome of cheap labour, and colonial Carribbean and America, both abounding with black slaves supplied fantastic amounts of raw materials - the processing of which created new industries throughout England. Thus slavery gave a triple stimulus to British Industry and the people who profited from this inhumane traffic financed the Industrial Revolution, thus the whole English Empire was based on an African foundation. Abbé Raynal the famous white historian speaking of the Industrial Revolution, said, "slavery may be considered as the principal cause of the rapid motion which now agitates the Universe."

(Cont'd next issue) Odinga Mbasa

Cont'd from page 1

the judge's ninety-minute speech in their minds, in fact, advocating a verdict of guilty on both charges.

However the jury acquitted the seven defendants of the conspiracy charge, but found five of them guilty of crossing state lines to incite riot. Appeals are being made, at present a team of University law professors are working on appeals against the contempt charges.

These convictions have culminated a campaign by the Government which has shattered the remaining illusions of a rule of law and an independent judiciary. This trial was a political warning and indicates the national pattern of establishment confrontation and repression falling into place. The Secret Service has directed local police agencies to spy on those who voice "imaginary grievences". When Vice-President Agnew says that the jury has returned and American verdict against these "altruistic anarchists" who intend to stand on the "rubble of our destroyed system of Government" in the words of Prosecutor Tom Foran, we have an idea of the government's intention.

However, Supreme Court Justice William O. Douglas warns the Government that Revolution may prove the only honourable alternative to oppression by the American Establishment. He warns that when grievances pile high and most of the elected spokesmen represent the Establishment, violence may be the only effective response. If, with its stockpile of arms, it resolves to suppress the dissenters, America will face, he fears, an awful ordeal. He argues that if a drastic restructuring of the Judicial system is not immediately instituted, and racist practices or police, employers and educators do not cease, then the redress, honoured in tradition, is revolution.

This trial has stripped the masks from the face of America's establishment, it has alienated large segments of American youth, it has not jailed the Revolution, but on the contrary, has added fuel to it. It has definitely exposed the farce that is the judicial system, and has left foubt in the minds of those who still placed faith in the due process of law! Indeed this very trial may have planted the mustard seed of realisation in the minds of many, a seed that will grow full strength of open dissent against the system itself. *Bro. Amo*

THURSDAY NIGHT RALLY REVIVAL!

The Thursday Night Rally resumed after a brief suspension at the end of December and the past few weeks have been spent in the setting up of Committees.

To deal with an analysis of the political situation in Quebec as one of its first objectives, a Political Committee was set up; to deal with the history of black people in Canada as its first objective, a Historical Committee was set up; and to deal with the existing day to day occurances in the black community, a House to House Committee was set up.

The Political Committee will be presenting a series of lectures, which will be announced at a later date. The House to House Committee is in the throes of setting up guidelines for its members.

The Historical Committee will launch its series of lectures on March 5, 1970, Brother Leo Bertley will begin with "A Preliminary Discussion." The second and third lectures will be "The Black Man in New France, 1604-1761 and "The Black Man in British North America, 1761-1820, each to be held on separate nights. All lectures will be followed by a discussion. The fourth lecture will be announced later.

Following these series of lectures by the Historical Committee, another Brother will delve into the History of the black man in Canada from an anthropological point of view.

These lectures have been very carefully prepared and it is to your benefit to attend all of them.

The Rally is held each Thursday at 7:30 at 710 George Vanier, U.N.I.A. Hall. Every Monday there is an open meeting at the B.C.A. office at 6:00 For further information, comments, etc. please leave a message at Uhuru Office - 937-2668.

Sister Obiageli

CHECK POINT

Buenos Aires:

Talks between Venezuela and Guyana on their border dispute have ended in apparent failure in Buenos aires. It is now Guyana's turn to choose a site for the last, in the present series provided for under the 1966 Geneva agreement.

Curacao:

A new coalition government has been formed in the Dutch Antilles under the premiership of Ernesto Petrona of the Patriatic Party of Aruba, with leaders of the Democractic Party and the Workers Front which was formed during last Mays riots in Curacao.

Washington:

Governor Rockefeller, testifying in late November to the subcommittee for Inter-American Affairs of the U.S. house of representatives advocated the resumption of military and economic aid to Haiti, which was a country in danger of falling under "communist domination". Military aid should be increased in Latin America in general, he said.

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Addis Ababa, Ethiopia:

Feb. 12 - An African leader told Secretary of State William P. Rogers today that the United States should show the "same energy" in opposing suppression of blacks in southern Africa by minority white governments as it had shown in fighting fascism in World War II.

In response, Mr. Rogers indicated that the United States would take no active role in the liberation movements in southern Africa and said there was "a limit to what the United States can do".

Chicago:

Recently 25 Black people, under leadership of poet Don L. Lee and actress Val Gray, paraded in front of Johnson Publishing Co. The Johnson publishing company, owned and operated by Blacks, publishes four "Black-oriented" magazines, the largest of which is Ebony.

The pickets issued a statement charging that the company's editorial policy "has resulted in an abundance of stories or pictures, particularly in Ebony, which either ignore an emerging sense of pride among black people, fail to entertain, inform, or otherwise convey any useful information necessary to the intellectual development of the functioning of black people in their struggle for liberation".

London:

On Tuesday January 27th, West Indian students at the University of Western Ontario, got together to form a Caribbean Association, which had been talked about for a long time. An interim committee comprised of Frank Mills as Chairman, Fred Leyken, Adrian Fraser, Annette Alves and Joycelyn Salvador with Dr. Edward Ebenks as resource personnel, was set up to draft a constitution which will be submitted for approval on Tuesday March 3rd. It has generally been agreed that this organisation would include not only students of the English speaking Islands, but also their brothers and sisters throughout the region, including the Caribbean Area of Latin America.

North Carolina

Soul singer Billy Stewart of "I Do Love You", "Summertime", and "Sitting In the Park" fame, was killed in a car accident one week ago in North Carolina.

MONTREAL

The trial of four Jamaicans now facing a total of twelve (12) criminal charges including six (6) counts of conspiracy (two of which are conspiracy to commit arson and destruction of private property) was postponed from Feb. 19th to April 8th, 1970. On this date the Jamaicans and other students also charged on the same offences will face a trial by judge to plead their case.

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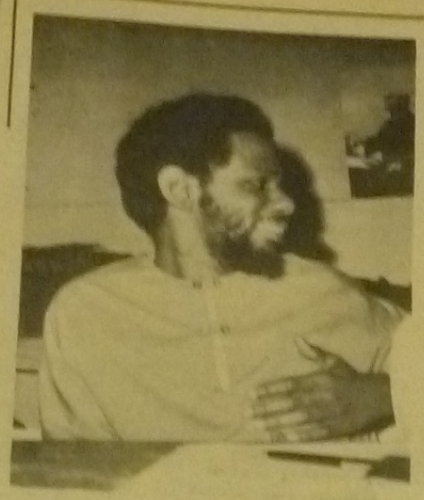
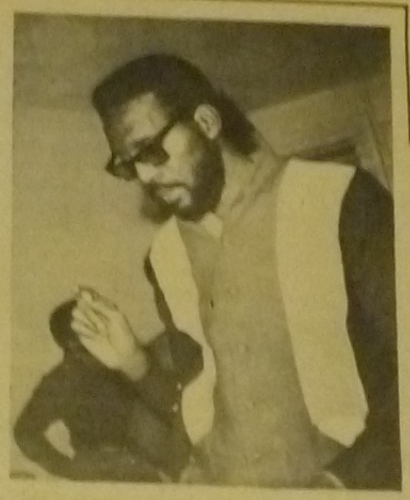
Dark Days in Ghana
Nyerere
Black Nationalism

INTERVIEW WITH DAVE & GEDDES

In talking of the second offensive, in terms of Canadian raciam and Sir George, Brothers Dave Darbeau and Geddes Granger, both of Trinidad and Tobago, visited Montreal to get a first hand impression of the functionning of day to day racism especially as it applies in the case of the Caribbean students now facing trial. As members of a progressive organisation, one of the many now being operationalized in the entire Caribbean, the Brothers are prepared, at all cost, to deal with the problems of injustice, racism and economic exploitation, and in the light of the foregoing feature, the following interview with them while in Canada seems most appropriate. Brother Edmund Michael of UHURU conducted the interview.





Bros DAVE DARBEAU and GEDDES GRANGER of Trinidad and Tobago

- Q: Bros. Geddes and Dave, with which organization are you associated?

- *Bro. Dave: We play a very active role in a movement called the National Joint Action Committee.*

- Q: Can you tell me how this organization started?

-*Bro. Dave:* Well, let's see how I can answer that question. Our organisation came about as a direct result of the Sir George Williams Affair. At the outset, the Trinidadian media, which are to a large extent controlled by white foreign interests reacted in almost the same manner as the media here in Canada did. Anyway, at that time, Geddes was President of the Guild of Undergradutes at the University of the West Indies, St. Augustine, Trinidad, and myself and Geddes along with some other concerned people felt that it was essential that we try as much as possible to disseminate information concerning the truth of all that went on at S.G.W.U. for we felt that the people of Trinidad & Tobago were not getting a fair picture of what really happened. It is out of this commitment by a few people that our movement sprung into its embryonic stage.

- Q: Bro. Geddes, can you tell something about the aims and objectives of the NJAC?

-*Bro. Geddes:* Our movement is working towards the day when the people of Trinidad & Tobago will be able to get a fair deal, a day when each black person in Trinidad, be he of East Indian or African descent, would be able to feel that he really has a stake in the future our society. We are therefore against the present system in Trindad as practised by the various political parties, for such a system results and indeed can only result in the perpetuation of the status-quo, whereby the whites in Trinidad are able to live in Ellerslie Park and St. Joseph Village in San Fernando, while the masses of black people, the ones who are really putting out the blood, sweat and tears, are not able to reap the benefits of their labour that they trully deserve. You see, in Trinidad the situation is even more complex than the one you have here in Canada, for whereas in Montreal, it is more or less a straight case of black versus white, in Trinidad you have an estensibly "black" government, composed of individuals who are not working in the true interest of the people, for they strive to perpetuate the system of capitalism, a system which serves to provide huge profits for the neo-colonialist foreign firms like the Royal Bank of Canada, Alcan, Texaco Trinidad, etc.

We cannot and indeed are not prepared to allow the black people of our country to be further dehumanized, and I say to you, there must be change. Towards this end, we have started to re-educate the people, trying to instil in them a sense of pride in their blackness, and at the same time, attempting to point out to them the way in which they as black people are being exploited. As a result of our efforts, we now have 25 groups located in different parts of the islands attached to the National Joint Action Committee (NJAC), and the prospects of more groups being formed are very bright.

- Q: Bro Geddes, it has been said that it would be impossible for the East Indians and the people of African descent to get together to oppose their common oppressor, the white man Would you be willing to go along with the statement?

-*Bro. Geddes:* I do not necessarily agree. It is indeed true that the white man has done his utmost to divide and rule the East Indians and the Africans, but we are very optimistic that the two black races of the island will eventually see the light and join forces to oppose our mutual oppressors. The average East Indian, like his African counterpart, is quite poor and thus we try to impress upon both races that they have a common background and that they should not weaken themselves by fighting each other. However, one has to respect the fact that even though they are black the East Indians come from their own peculiar cultural background, and this culture *must be* respected. As a matter of fact, we have done a lot of work in the Montserrat ward, where people of East Indian extraction predominate, and I am happy to say that we have developed a beautiful working relationship with them. Thus, I have to say that even though it will very often be a difficult task, I think that we will in the long run come to a common basis of understanding with more and more Indians.

- Q: What conclusions have you both drawn from the "Bus Strike Affair"?

-*Bro. Dave:* In Trinidad, as you probably recall, there is a law called the "Industrial Stabilization Act," which prevents the downtrodden workers from striking. An Industrial Court is supposed to pass judgements in squabbles between employers and the unions, but I do not think that I need to tell you who comes off the best. In the case of the Bus Transport employees, their bosses, the government of Trinidad & Tobago, were determined to deny them a just remuneration for their Labour, and they became so fed up with the shoddy treat-

(Cont'd on page 8

SOUTH AFRICA

Nationalists Re-arrested:

South Africa's apartheid regime unable to prove charges under the suppression of communism act brought against 22 blacks last year suddenly dropped the charges last week, but immediately re-arrested them on trumped up charges under the Terrorism Act. The act, much broader than the suppression of communism act, in its aim to suppress all opposition to the racist regime, provides for the arrest and detention of any person who a "high" ranking police officer has reason to believe is a "terrorist" or with-holding information relating to terrorists. In practice, any black person who is opposed to the suppressive racist regime can be charged under the act.

The accused include Mrs. Nelson Mandela - wife of the leader of National Congress who is serving a life sentence for his opposition to the white minority regime.

It is very significant to note that one of the accused, a white, was the principal crown witness.

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"Red Nationalism on the Rise

For more than half a decade the American government has been struggling to define "the place" of the American Indian on his own land.

The entire policy guiding the American government in relation to the Indian, up to the present, has been that of gaining Indian lands. This policy has been termed "Termination".

This entire tide in Indian-American Government relations is in for a change due to the reclamation of the island of Alcatraz by a group of American Indians in the northern part of California. This group was led by a Red Nationalist, Richard Okes on November 20, 1969. Alcatraz had been abandoned in 1963 and the Indians reclaimed it on the grounds that if their land had been abondoned by the U.S. government, then it is to be returned to its rightful owner.

The Indians have better plans for Alcatraz. Some of the suggested uses are the building of Insitutes of Native American studies, opening an Indian Medical Center, an ecological research center and an Indian museum which would display some of the things the white man has given to the Indian in return for the land and life he took, i.e. disease, alcohol, poverty etc.

At present the American government is playing it's typical cat and mouse game, hoping if it ignores the crisis situation long enough it will eventually disappear. This case will not. It clearly points out the direction of the future of the American Indian-U.S. government relationship.

One thing is certain; that is the American Indian is striving to put an end to the American Government's constant attempt to force them to assimilate into his Racist-Capitalist society.

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for criticizing the family is to expose its true or basic nature and in so doing to prepare the initial stages of the ground for oppressed people to see how to change it when the power to do so is in their hands. Selfishness, private property, inheritance, inferiority of women, can only be eliminated when the Capitalist system of production is transformed and socialist production or production commonly owned and operated in the interest of the masses of the people will ensure that there is no need for them. Only then can the family cease to be the economic unit of society and women would cease to play a private role and will once more be able to fully participate in production and thus be in the position to struggle for total equality. Only then would children truly enter the community and partake in it as a responsibility of the whole society and not of two individuals, they sharing untold benefits of both an economical and a psychological nature. Monogamy is likely to remain even after Capitalism is abolished, but it will have changed to exclude (1) the dominance of men in the relationship and (2) the indissolubility of the union.

Finally, Capitalist ideology and institutions oppress all black people and must be fought constantly. A good guideline in this ideological struggle being to question all things and to fight for the scientific and historical approach in all endeavours.

Valerie

UHURU

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OLE JUDGE MOSES IS DEAD

SHORT BUT SWEET

The Negro Theatre Arts Club under the direction of Doug Collins, presented a one act play - "Ole Judge Moses is Dead", on Saturday Feb. 21st in the Union United Church hall.

The play was written by black playwright Joseph White and all the action takes place in a white southern funeral home, the property of funeral director Mr. Griffin, played by Rod Simpson.

The play opens with Willie and John, two shuffling underpaid maintenance men employed by Mr. Griffin cleaning the funeral parlor. They spend much of their working time humorously lamenting their plight in White Southern U.S.A..

Maurice Tremblay and Richard Martineau hilariously portrayed Willie and John respectively.

Willie the younger of the two suddenly realizes after taking a look at ole Judge Moses peacefully resting in his coffin that "All my life I've been wanting to hit a white man." Though cautious and somewhat terrified, John edges him on - "There's your chance - but you better make sure he's dead".

With this Willie and John gives Vent to their feelings of resentment by beating on dead Judge Moses and the deceased postal clerk laid out opposite him. They laugh almost hysterically as they reproach them with slaps.

Miss Jane, Judge Moses' daughter, played by Nancy Berstein enters and in tears soliquizes her fathers passing. Willie and John looks on in mocking sympathy and agrees when face to face with Miss Jane that "he never treated coloured folks bad."

The contrast displayed between the militant words and actions of Willie in the absence of his employer and his Uncle Tom, shuffling servility in Mr. Griffins presence was most amusing to note while it reminds one of how many black people among us are in the same bag as Willie, whether conciously or unconciously. At the same time the playwright attempts to descredit the myth that Southern Blacks are happy with the working and living conditions that white society imposes upon them.

"Ole Judge Moses is Dead" is a very amusing and entertaining play and the acting of the entire cast was superlative in quality. The audience showed disatisfaction in the length of the presentation but responded with enthusiastic applause to the players and dancers. Congratulations to Doug Collins and his cast for a very short but enjoyable evening!

The play was preceded by the soulful military dance presentation of the Bwanna Temple Bombo Drill. *Malika.*

(Cont'd from page 3)

pulls off the most significant act of the movie, the burning of huge sums of money, for purely selfish reasons. We also see revolutionary characters who know nothing about guns. We also see the main character Putney Swope at the very beginning of the black take-over, wearing African garb, then when he is in full power, he changes to European formal wear and at the very end when he sinks the ship and leaves with huge sums of money he wears a Castrolike outfit, the meaning of these clothes symbols are obvious to us all. The symbol of the white Uncle Tom pulling up fellow white men for the cause of his black oppressors also rings a bell to us. The unreality of the black "revolutionaries" ripping off the phones and advocating that messages be sent by "drums" represents a misuse of our cultural aspects and this also reminds us of many events which are taking place presently in real life. All black people must be wary of this movie "Putney Swope" and its paradoxical psychological attack on our integrity as a people involved in a struggle.

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ment they received at the hands of the Government that they contrevened the "no-strike" law, since they believed that was the only way in which their demands would be justly considered. However, we have seen for ourselves the lengths to which Dr. Williams and his "buddies" are prepared to go to suppress the people for, simply because of our participation in the bus workers protest, we, along with Trade Union officials and others, were arrested, beaten up, and all in all were treated in a most degrading fashion. Nonetheless, even though we were to be originally charged with subversion, this indictment was later changed to a minor charge, when the Government realised that a crowd of 20,000 people who were demonstrating against our arrest, were prepared to finally stand up against this flagrant travesty of justice. I felt proud of those people at that moment.

- Q: Bro Geddes, there has been a lot of diverse opinions about the Sir George case. Where do you stand on this matter, and how do you envisage that this whole affair would affect Canada-Carribbean relationships?

-BRO. GEDDES: To my mind, the whole issue is clearly a case of the lengths to which the white, racist, capitalistic Canadian people are prepared to go in order to "keep the niggers" in their place. It is the same type of thing which we encounter at home. We fully support the student position, and all I can say is that if one student is convicted in the courts, Canada will also be on the trial in the West Indies. There cannot be a fair trial unless the whole matter is investigated by the Federal Government of Canada prior to the trial, and I hope that the Canadian people remember that there are many Canadian businesses and interests which are exploiting our country. Nonetheless, I believe that such racist action on the part of the university can only serve to draw black people from the different islands together, since there are nationals from various countries in the Carribbean involved. I believe that we must develop very strong ties between the islands, for, united we stand, and divided we fall. I can only stress that we are about to embark upon our "Second Offensive". and I hope that the Canadian Government, who is reaping in the West Indies, keep that in mind.

- *BRO. EDMUND:* Well, Brothers Geedes and Dave, I whish you the best of luck and I sincerely hope that you have every success in all your endeavours. Our peoples throughout the Carribbean, and indeed black people everywhere must know the meaning of true independence. It is my sincere desire that that West Indian nationals who are living abroad begin to try to appreciate the true nature of our people. Thank you.

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Obituary

Beloved wife of Henry J. Langdon, departed from this life on Sunday Feb. 15th, 1970 at the Montreal Convalescent Hospital, 3001 Kent Ave. Mtl. P.Q.

Mrs. Langdon is survived by her Daughters, Sylvia and Phyllis and her Son, Victor along with her husband.

Mrs. Langdon came from the Island of Montserrat in the West Indies at the age of 19. Since that time she fitted herself into the life of this City as a wife and mother, devoted in every way to her family. She has proven herself to be an asset to her community and took part in numerous activites. She was very well versed in Song and contributed a great deal in this respect. Serving with the Choir of the Union United Church, the Montreal Ladies Choir and other singing activities.

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